

PRICE FIVE CENTS.

INDIANAPOLIS, SUNDAY MORNING, AUGUST 16, 1903.

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HORSE SHOW COLORS POPULAR

Indianapolis People Are Enthusiastically Booming the Coming Exhibition of Equine Aristocrats.

Every place one goes one sees small bows of red and white baby ribbon. Men, women and children—everybody—are wearing these little bows of red and white ribbon. In stores, street cars—everywhere one's gaze is met by these bits of red and white.

Red and white are the Indianapolis horse show colors and everybody is working to make the horse show, to be given the week of Sept. 21, under a large tent at the corner of Senate avenue and Sixteenth street, the best horse show ever given in this part of the country. The executive committee in charge of the show has sent out thousands of these little bows of red and white ribbon this week and thousands more will be distributed.

The executive committee of the Horse Show Association and many others connected with the affair are working night and main every day, and there is not the least doubt that the Indianapolis horse show this fall will be the biggest event of the kind people of this city have ever seen outside of New York and Chicago.

Dr. C. D. Gray, who will direct the arrangements for the show, has just issued a letter to the merchants asking them to co-operate with the executive committee in the work of preparing for the event. In a letter sent to the merchants Dr. Gray asks them to help the show along by using its colors—red and white—in their show windows, in their advertisements, on their bargain-day cards—in short to use red and white wherever they can possibly do it and in every way they can think of. It is expected that within a week all of the merchants will have complied in some way with the request of the horse show association and that whenever people look into a show window or go into a store to see what the bargain counters contain they will be greeted with a profusion of red and white ribbons and bunting and other decorative materials.

A GOOD ADVERTISEMENT.
"The display of the horse colors is one of the best ways to advertise the show," said a member of the executive committee. "We are working to have the colors displayed in so many ways that people will have to see them and when they see them every day and every place they go they will, of course, ask what they mean. And in this way everybody who goes down town will know that we are going to have a horse show and will get interested in the thing. If the people will do their share, and they certainly are starting out well, for thousands have put on the small bows of red and white ribbon we have sent out this week, there is no question but what we will have a successful show."

The merchants are to be interested in the horse show again this year by the executive committee offering boxes for all the performances for the best show windows advertising the event. This plan, it is expected, will have a tendency, if the merchants are not inclined to do so simply for the "good of the cause," to make them go to great pains in decorating their windows with the horse show colors. This will not be done to any extent for several weeks yet, as the horse show is still more than a month away. There will be prizes for the best three windows. The first prize will be one box holding six people for all performances, worth \$100. The second prize will be one of the \$50 boxes, and the third prize will be two season tickets, valued at \$20.

Applications for the boxes have already begun to be received by the executive committee in considerable numbers. There will be about fifty boxes this year. The ones holding six people will be sold for \$100, the ones holding four people for \$50 and the smaller boxes for \$20. All applications for boxes and reserved seats should be sent to Secretary Sautter, of the Merchants' Association, who is assistant secretary of the Horse Show Association. The applications will be placed on file in the order in which they are received, and when the boxes are distributed the best boxes will go to those whose applications were sent in first. Season reserved seats will be sent in advance also.

ENTRIES COMING FAST.
The executive committee has already received a number of entries. Among the foreign exhibitors will be Colonel Fabst, of Milwaukee, who took a leading part in the recent Milwaukee show; F. K. Bull, of Racine, Wis.; A. E. Ashbrook, of Kansas City, Mo., who will bring more than a dozen fine animals; it is expected, W. G. Claring, of St. Paul, who will bring a number of prize-winning light harness horses; W. B. White, of Cleveland, with four-in-hands and runabouts, and Frank Hogan, of St. Louis, with horses for the heavy harness classes. Mr. Ashbrook will exhibit, among his other horses, a tandem team which has taken prizes at a number of shows in this part of the country.

The Studebaker Brothers Manufacturing Company, of South Bend, has offered a large gold and silver cup for the best pair of horses for family use exhibited in the Indianapolis show. The cup is valued at \$250. Following are the conditions under which the contest will be given: "Entries shall be best pair of horses (mare or gelding) for family use. Must be owned three successive years by the same owner. Must

have three or more competitors each year. Horses shall cost 50 per cent., harness 10 per cent., vehicles 20 per cent., and appointments 10 per cent. The owner's name must be engraved upon the cup and delivered to him upon a certificate of the president of the Indianapolis Horse Show Association, when won in accordance with the foregoing."

THE LOCAL CLASSES.
While Dr. Gray is traveling about through the middle Western States securing entries, the local classes, with which he has had nothing to do yet, are beginning to fill up as rapidly as can be expected more than a month before the opening of the show. There are fifty-seven classes, about three-fourths of which are strictly for Indianapolis horses and equines, and every inducement is being offered local horse owners to take part in the show. Very inter-

ESTING ARE THE CLASSES FOR WOMEN AND CHILDREN. Prizes will be offered for both riding and driving and for children's ponies and carts exhibited by boys and girls under fifteen. More than a month remains before the show, but the committee is assured a representation which assures success for the event.

The committee has just announced that Anthracite, the war horse which Gen. Henry W. Lawton used in the Philippines, will be a competitor in the high jumping classes in the Indianapolis show again this year. This beautiful black horse, while owned by General Lawton was known as Rey D'Or. After General Lawton's death the horse was sent to his widow in New York to be sold. He was bought by Kansas City horsemen, but they, finding him such a fiery animal, sold him to George E. Palmer, of Denver, Col. Mr. Palmer changed his name to Anthracite. Finding that the animal had good jumping qualities Mr. Palmer set about to train him for jumping. Anthracite was soon qualified to jump with some of the best jumpers in the country. He will be one of the biggest drawing cards at the show this fall, the same as he was last fall.

The committee is arranging to have a potato race in each performance again this year. A potato race is a whole comedy in itself. The riders are placed at one end of the tent, mounted on ponies and armed with four-foot spears. The rider who spears the most potatoes and deposits them in a basket wins the race. There probably

will be egg and spoon races again this year, also.

Preparations at Louisville.
The management of the Louisville horse show is making extensive preparations for the annual exhibit of high-class horses to be held in Louisville, Sept. 23 to Oct. 3. The management has adopted a new schedule of rules which will govern the show. It is believed that it will result in a deeper and more general interest in horses. One purpose of the new rules is to arrange better classification. It is to create a maximum number of candidates for the championship honors and to guarantee as wide a distribution of prizes as eminent merit will permit.

The Louisville Association took the first step in the revision a year ago, when it published the rule that the first prize winner, except in the hunter and jumper classes, should be thereafter ineligible to compete in the class in which it had won the said first prize, though eligible to compete in any other class. The second step was to insure greater interesting competition in the championship class, which was done by making the championship open to all horses, graduated or green, and placing them first on the programme of exhibition, thereby bringing out all the entries in the respective classes in actual ring competition before preliminary classes can rivet

general attention on the champion and restrict or eliminate championship competition altogether, before the championship class is finally called for exhibition.

The third step was to insure the continuation of the spirited competition throughout the week's series of exhibitions. Therefore, the first prize in the championship was made large, \$700, so as to justify the association in ruling that the winner of the first prize in any championship, shall thereafter be restricted to competition in the tandem, four-in-hands and for the Batonyi challenge cup.

THE GOOD OLD TIMES.
What New York Correspondents Served Rural Readers in 1869.
Here are some interesting extracts from New York correspondents printed in the Lexington (Ky.) Observer in May, 1899: "That you may form some idea of the great wealth of the New York citizens we state that the income for 1889 of Arnold, Constable & Co. was \$417,574; Fisk, Hatch & Co., bankers, \$64,290; E. S. Higgins, carpet manufacturer, \$33,128; Moses Taylor, commission merchant and president of a national bank, \$28,000; James Gordon Bennett, of New York Herald, \$18,000; Robert Bonner, of New York Ledger, and owner of sundry fine horses, \$14,000; Peter B. Sweeney, city chamberlain, \$13,000; E. D. Morgan, United States Senator, \$125,000; William B. Astor, \$107,000; Alexander T. Stewart, \$20,000; or \$10,000 for every business day of the year."

"There is now forming here a company bearing the name of 'The Hansom Cab Company,' with a large capital, the object of which is to put into operation cheap vehicles for carrying people from one part of the city to another. These cabs are novel construction, with a capacity for seating two persons. The front has doors which fold up, so as to open or close as the inmates elect. The driver occupies a seat behind, on a level with the top of the cab. Only one horse is used for each cab. The fare is thirty cents a mile; for two persons, same distance, forty cents; by the hour, seventy-five cents for one person or \$1 for two persons. These rates are much cheaper than the prices now charged by carriages, and when the hansom cabs are put in operation they will interpose a bar to the imposition now practiced upon strangers by hack drivers."

"The General Assembly of New York at its last session passed an act authorizing the construction of a railroad through twenty-third street to the city of New York, from the North to the East river. This street has the Fifth-avenue Hotel and many other fine buildings situated upon it, mostly private residences; is wide and equal in beauty to any in the city, but it is greatly marred by the horse railroad."

"Another swindle about to be perpetrated is now before the State Legislature, namely, the Broadway Railroad bill to construct horse railroads on Wall street, Maiden lane, Fifth, Madison, Lexington avenues and Broadway. This bill, if passed, would bestow upon the incorporators a franchise valued at many millions of dollars for which nothing is paid. There is universal opposition to the movement, as the press and people loudly declaim. A. T. Stewart has offered two millions of dollars for the charter, the money to be used to improve the city treasury."

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SNAKE DANCE OF HOPI

RELIGIOUS CEREMONY OF A SOUTH-WESTERN INDIAN PEOPLE.

Immunity in Handling the Reptiles Probably Due to Knowledge of an Antidote for the Bite.

ODD CUSTOMS OF THE TRIBE

GIRLS DO THE COURTING INSTEAD OF WAITING FOR THE MEN.

Agriculture the Mainstay of Their Existence—A Peaceful People with a Few Antipathies.

Special to the Indianapolis Journal.

WASHINGTON, Aug. 15.—An antidote, known only to two members of the tribe, is said to be the secret of the freedom with which the Moqui Indians handle rattlesnakes in the celebrated Snake Dance, which will be held this month in the desert country of northeastern Arizona. This, at least, is the story brought here by Mr. A. O. Wright, supervisor of Indian schools, who has just returned from a prolonged tour of inspection in the Southwest.

"The Moqui, or more properly speaking, the Hopi, is one of the most interesting of American Indian tribes," said Mr. Wright. "These Indians show little evidence of contact with the white man. They retain all the old customs and practices and still continue the barbarous methods characteristic of the religious ceremonies of nature worshippers. The Hopis are opposed to education and had to be forced to send their children to the government schools. The tribe has many peculiar customs, but is best known to the world through the famous snake dance."

The snake dance, according to Mr. Wright, who has witnessed it, is not attended by torture, as is the case with the sun dance and like ceremonies in other tribes. It is a part of the religion of the Hopis and is enveloped in a great deal of mystery. "The snake dance of the Hopi," said Mr. Wright, "is picturesque in the extreme. It is the best festival of the year. The active participants are the venerable priests of the tribe. This affair takes place some time in the month of August, according to the phase of the moon and the omens discovered by the priests, and is held alternately in each of the three tribal villages. The snakes are procured by the young priests, who scour the country for miles around in search of the reptiles. When the snake is found it cuts itself, of course, in an attitude of defense. The Indians claim that they effect the capture by means of hypnotism, but there is a well authenticated story that a secret antidote, known to the old crone and patriarch of the tribe, and by them communicated to their successors, is the explanation of the fearlessness of the Hopi in handling the dangerous rattlesnakes. At any rate the young priest after finding the snake proceeds, as is explained by the Indians, to hypnotize it. He does this by gently moving round and round a bunch of long feathers until the reptile is hypnotized, finally relaxing its coil, whereupon the priest places one hand upon the neck and with the other hand lifts the body. In this manner the snake is carried to the Indian village, where the dance is to be held. Preparatory to the dance the snakes are placed in an underground khiva, where they are cared for by an old priest, who keeps them in 'condition' by waving a bunch of feathers above them and gently stroking them at stated intervals. Just previous to the dance the snakes are sprinkled with sacred meal and various ceremonies are performed with them in the khiva. On the day of the dance the priests take the reptiles to the plaza, where the dance is held."

"All is now ready for the great religious ceremony of the Hopi. The dance is performed with great rapidity and the priests as well as the entire tribe work themselves up into a great frenzy. Each of the priests carries a snake in his mouth, all of whom proceed across the plaza company from the attendants meanwhile waving feathers to keep up the illusion of hypnotism. It is rare that an Indian is bitten during the ceremony. After the dance the snakes are returned to the place where they were found and the Indians offer profuse apologies for any annoyance that they may have caused."

ANCESTRY WORSHIP.
"The snake dance is purely a religious ceremony," said Mr. Wright. "The Indians believe the snakes are their grandfathers, or, as we would say, their ancestors, and that they have become powerful spirits, taking the form of rattlesnakes. The dance is a form of worship to these spirits to induce them to give rain. Rain in that desert country is the one thing useful for food. The month of August is the time when the summer rain comes the prayers of the priests are generally answered favorably."

Concerning the religion of the Hopi, Supervisor Wright said: "Nature worship is the religion of the Hopi. It closely resembles the nature worship of the Canaanites, into which the Hebrews were so prone to fall, as shown in the Old Testament. This nature worship expresses itself in methods which to us would be obscene and revolting, but which to them are sacred in the light of their religion. The Hopi are more open in these practices than the Pueblos, who were forced by their Spanish conquerors to suppress their obscene ceremonies."

Remarkable tales are told of the sprinting ability of the Hopi Indians. They are said to be the best runners in the world, and able to withstand great hardship. "When I was at the boarding school at Keam's canyon," said Mr. Wright, "a boy thirteen years old ran away. He left the school at night, traveling over the desert to the village of Oraibi. He went to his home to get some peaches and melons, which his father had failed to bring to him at school. He stayed there until afternoon, when he started back. He arrived late at night, traveling seventy miles within twenty-four hours. Shortly after that I visited the school at Oraibi. The teacher of the day school at Oraibi, forty miles distant, sent an adult Hopi to Oraibi canyon for a physician. The Hopi started at 10 o'clock at night, reaching Oraibi canyon at 5 in the morning. He rested for an hour and then began the return trip, following on foot the team driven by the physician. He thus traveled forty miles between 10 at night and 5 in the morning, and returned the same distance, keeping up with the team, and reaching Oraibi early in the afternoon."

Agriculture was followed by the tribe long before the white man came to America. "This tribe raised crops by irrigation and subsisted by agriculture centuries ago, according to the best evidence obtainable," said Mr. Wright. "The Hopis, by their language, it is presumed, are related to the Shoshones and other tribes of that stock. But long ago they abandoned the wandering hunters' life for a settled agriculture existence. The Hopis are industrious and peaceful. They take excellent care of their farms, which are far removed from their villages. The only work animal of the tribe is the burro. These animals are trained to keep out of the fields, which are fenced, but occasionally a burro is tempted by the green verdure and lets his appetite run away with his discretion. If caught in the act he has a piece of one ear cut off and is then known as a 'thief burro.' If caught a second time another piece of his ear is cut off. When both ears and tail are gone the burro is killed and eaten. Nothing in the form of food is ever wasted by the tribe."

GIRLS DO THE COURTING.

"There is nothing in the family life of the Hopi that differs materially from other tribes," said Mr. Wright. "The women are generally faithful and dutiful wives. The girls select their husbands and the young men have little to say on the subject. One peculiarity is that marriageable girls wear their hair in two great wheels, one over each ear. The Hopi girls have grown bolder with the passing of time. They do not wait until the question is popped, as do their white sisters, and accordingly they marry when they are inclined to do so. The 'whirls' not proving effectual to attract suitors, the wearing of them has become a mere custom. Now, when the Hopi girl wishes to select a husband she sends her mother to the mother of the young man she has selected, and the deed is done. The young man is bound to marry the girl whether or not his affections are centered on another object."

The Hopi tribe is better known as the

Moquis, a term of reproach used by their enemies. Hopi is the title recently adopted by the Indian Bureau. It means peaceful people. The Hopi is probably the least attractive of all the Indians. The males are of very slender physique, the average weighing about 100 pounds. They are very lean and wiry and do not carry any flesh, as a result of their unusual activity. The women, who lead a sedentary life, are of normal size and weight. The Indian Bureau has had a little more success during the last few years than formerly in inducing them to send their children to school, but they are more or less antagonistic to the idea.

J. E. M.

THE HUMBERT CASE.

Review of the Transactions Leading to the Present Trial.

New York Evening Post.

Mme. Humbert first obtained loans on the basis of an imaginary will, bequeathing her fortune, the testator being a Portuguese, but her notoriety chiefly dates from the invention of the American millionaire, Robert Henry Crawford. The story she told was that at Nice, in the south of France, she saw a stranger, Robert Crawford, suddenly fall as he was getting into a train. She went to his assistance and nursed him back to life. In gratitude, he left her his whole fortune, amounting to \$20,000,000. Soon afterwards, she said, a second will, dated the same day as the first, appeared, which divided the estate between Marie Daurignac, her younger sister, and the "millionaire's" two nephews, Henry Crawford and Robert Crawford. Later, a third document was produced, binding the heirs to preserve the title deeds and securities and placing them in charge of M. and Mme. Humbert until Marie became of age, when an amicable distribution of the property was to take place. The alleged title deeds and securities were placed in a safe and the latter sealed by the authorities without the latter seeing them. The two wills and the third document remained in the hands of Mme. Humbert, who produced them as proof of the existence of the \$20,000,000 inheritance, and the fraud started on its career, increasing in magnitude as time went on.

The fictitious millions served as security on which loans were raised in all classes of people, bankers, usurers, small tradespeople and country squires. In order to prevent the opening of the safe and the inevitable exposure of the frauds, she employed lawyers to represent the phantom nephews and other lawyers who argued her own case, thus putting off from year to year the opening of the safe. The whole cumbersome legal machinery of the republic was turned to her purposes, but there were many who believed her incapable of handling alone the threads of this tangled skein of legal and afterwards political intrigues and Judge Humbert was hinted at as being something more than a blind believer in his daughter-in-law's spectral inheritance.

Mme. Humbert thus obtained loans and said to be the best runners in the world, and able to withstand great hardship. "When I was at the boarding school at Keam's canyon," said Mr. Wright, "a boy thirteen years old ran away. He left the school at night, traveling over the desert to the village of Oraibi. He went to his home to get some peaches and melons, which his father had failed to bring to him at school. He stayed there until afternoon, when he started back. He arrived late at night, traveling seventy miles within twenty-four hours. Shortly after that I visited the school at Oraibi. The teacher of the day school at Oraibi, forty miles distant, sent an adult Hopi to Oraibi canyon for a physician. The Hopi started at 10 o'clock at night, reaching Oraibi canyon at 5 in the morning. He rested for an hour and then began the return trip, following on foot the team driven by the physician. He thus traveled forty miles between 10 at night and 5 in the morning, and returned the same distance, keeping up with the team, and reaching Oraibi early in the afternoon."

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New York Evening Post.

Mme. Humbert first obtained loans on the basis of an imaginary will, bequeathing her fortune, the testator being a Portuguese, but her notoriety chiefly dates from the invention of the American millionaire, Robert Henry Crawford. The story she told was that at Nice, in the south of France, she saw a stranger, Robert Crawford, suddenly fall as he was getting into a train. She went to his assistance and nursed him back to life. In gratitude, he left her his whole fortune, amounting to \$20,000,000. Soon afterwards, she said, a second will, dated the same day as the first, appeared, which divided the estate between Marie Daurignac, her younger sister, and the "millionaire's" two nephews, Henry Crawford and Robert Crawford. Later, a third document was produced, binding the heirs to preserve the title deeds and securities and placing them in charge of M. and Mme. Humbert until Marie became of age, when an amicable distribution of the property was to take place. The alleged title deeds and securities were placed in a safe and the latter sealed by the authorities without the latter seeing them. The two wills and the third document remained in the hands of Mme. Humbert, who produced them as proof of the existence of the \$20,000,000 inheritance, and the fraud started on its career, increasing in magnitude as time went on.

The fictitious millions served as security on which loans were raised in all classes of people, bankers, usurers, small tradespeople and country squires. In order to prevent the opening of the safe and the inevitable exposure of the frauds, she employed lawyers to represent the phantom nephews and other lawyers who argued her own case, thus putting off from year to year the opening of the safe. The whole cumbersome legal machinery of the republic was turned to her purposes, but there were many who believed her incapable of handling alone the threads of this tangled skein of legal and afterwards political intrigues and Judge Humbert was hinted at as being something more than a blind believer in his daughter-in-law's spectral inheritance.

Mme. Humbert thus obtained loans and said to be the best runners in the world, and able to withstand great hardship. "When I was at the boarding school at Keam's canyon," said Mr. Wright, "a boy thirteen years old ran away. He left the school at night, traveling over the desert to the village of Oraibi. He went to his home to get some peaches and melons, which his father had failed to bring to him at school. He stayed there until afternoon, when he started back. He arrived late at night, traveling seventy miles within twenty-four hours. Shortly after that I visited the school at Oraibi. The teacher of the day school at Oraibi, forty miles distant, sent an adult Hopi to Oraibi canyon for a physician. The Hopi started at 10 o'clock at night, reaching Oraibi canyon at 5 in the morning. He rested for an hour and then began the return trip, following on foot the team driven by the physician. He thus traveled forty miles between 10 at night and 5 in the morning, and returned the same distance, keeping up with the team, and reaching Oraibi early in the afternoon."

Agriculture was followed by the tribe long before the white man came to America. "This tribe raised crops by irrigation and subsisted by agriculture centuries ago, according to the best evidence obtainable," said Mr. Wright. "The Hopis, by their language, it is presumed, are related to the Shoshones and other tribes of that stock. But long ago they abandoned the wandering hunters' life for a settled agriculture existence. The Hopis are industrious and peaceful. They take excellent care of their farms, which are far removed from their villages. The only work animal of the tribe is the burro. These animals are trained to keep out of the fields, which are fenced, but occasionally a burro is tempted by the green verdure and lets his appetite run away with his discretion. If caught in the act he has a piece of one ear cut off and is then known as a 'thief burro.' If caught a second time another piece of his ear is cut off. When both ears and tail are gone the burro is killed and eaten. Nothing in the form of food is ever wasted by the tribe."

GIRLS DO THE COURTING.

"There is nothing in the family life of the Hopi that differs materially from other tribes," said Mr. Wright. "The women are generally faithful and dutiful wives. The girls select their husbands and the young men have little to say on the subject. One peculiarity is that marriageable girls wear their hair in two great wheels, one over each ear. The Hopi girls have grown bolder with the passing of time. They do not wait until the question is popped, as do their white sisters, and accordingly they marry when they are inclined to do so. The 'whirls' not proving effectual to attract suitors, the wearing of them has become a mere custom. Now, when the Hopi girl wishes to select a husband she sends her mother to the mother of the young man she has selected, and the deed is done. The young man is bound to marry the girl whether or not his affections are centered on another object."

The Hopi tribe is better known as the

AT THE MARION COUNTY POOR FARM

Old Men and Women Live in the Past. Happy in Irresponsibility.

An institution in which there are one hundred and sixty-four old and dependent men and women absolutely without hope for the future, who live almost altogether in the past, but who, all the while, are happy in the realization that no responsibility rests on them, may be found five miles northwest of Indianapolis. This place is probably the most interesting institution in the State. It is the Marion County Asylum for the Poor, and is located two miles north of the end of the West Michigan street car line.

The present building is a large brick structure, which has been sheltering the poor of Marion county for the past forty-five years. Prior to the erection of this large home there was a rude brick building that is now used as a smoking room for the men. The first poorhouse was built on the same site as the present one, and was a log cabin. An old man, who recently left the institution, by the name of Nicholas Woods, helped build the first poorhouse, and was later an inmate for many years. He is now over ninety-six years old. At the time he worked on the cabin he was a carpenter, and was employed by the man who received the contract for building the cabin, in which the poor of the county were to be housed.

The farm contains 250 acres, 210 of which is utilized in garden. The building has a capacity of 235, but there are no modern conveniences, with the exception of bath